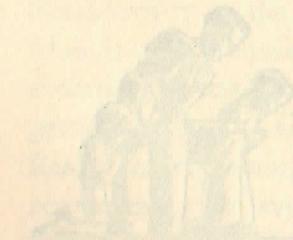


SOULSCRIPT

ONE HUNDRED FORTY-THIRD DISCOURSE

Faith:

The Difference Between Faith that Moves Mountains and Desire-Wish Fulfillments



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These Are My Pronouncements



HESE are my pronouncements: in that ye have said, Elder Brother, instruct us that we may be wise, so have ye reported yourselves unto the Host as being of profit in the plight now upon you. In that ye have said, Father, forgive men for they know not what they do, so have ye said, Father, forgive us our earthly transgressions, yea even again that doctrine which beholdeth our divinity. I come bringing you a fairer cup than any ye have quaffed; I come offering you a sweeter book than any ye have sung from. I come offering you myself, and in that ye partake of me, ye have knowledge of your godhood of which ye are essence. May your goodly ministrations be as a lodestone drawing earthly men unto you, that they may see your goodly works and believe in the Father: may the thoughts of your hearts be as wisdom eternal to bring the lost sheep to the fold of tranquillity. Thus I send you forth to minister unto others: thus I give you errand where men sit together . . Arise and do a goodly labor in this, my vineyard, and when the workers assemble in purity may they know you for your ministries: those who have endured to gain unto greatness!

PEACE



The Difference Between Faith that Moves Mountains and Desire-Wish Fulfillments



ONE HUNDRED FORTY-THIRD DISCOURSE

DEAR SPIRITUAL FRIENDS THROUGHOUT AMERICA:

ASCRIPT on Faith we have had once before in this series, but the subject is fraught with sufficient significance to merit twin treatments. It isn't "the substance of things hoped for but not seen" that we wish to discuss in this final script of Volume Eleven. Calling Faith the substance of things hoped for, means calling it the essence of desirous wishing. Christ gave it quite a different import when He declared there was a kind of faith that could only say to a mountain, "Be ye removed to the middle of the sea," and the mountain transferred its location *if the faith were strong enough*. We want to look at that kind of Faith for a moment. Almost we might put it that we want to look at the kind of Faith that is the very essence of effective Prayer and so what the connection may be between the two.

We have come a long way in the study of these one hundred and forty-two SOULSCRIPTS to the moment. We have had it brought home to us that Man is an infinitesimal mote of Holy Spirit, expanding through cosmic evolution to attain to the Divine Parent's scope of mentality and wisdom, getting born into all sorts and types of vehicles on different planes of Reality and becoming tutored by each in the wisdom peculiar to each. For convenience the average person thinks of God as a patriarchal Personage, whereas Holy Spirit in the God-sense is what I once heard de-

scribed by Mary Baker Eddy as "all the persons who have ever lived or who ever will live, coagulated into a gesture that exhibits the God-Purpose." But the note of progress and expansion is strong in such definition. And into it comes as well that enigmatic thing that is labeled Belief. Again and again we hear it used as a synonym for Faith—and *vice versa*.

So Faith bears more examination than we may have given it, as we come to the climaxing items of this entire instruction. We want light on the reason for its appearance or presence in any form of spiritual "growth." Why should we perform the verbal eccentricity of describing the liturgy of some sect or denomination as a Faith? We hear people say constantly, "So-and-so was born and raised in the Roman Catholic faith," or the Protestant or Hebrew. We take for granted that the person thereby subscribes to the fundamental concepts of spirit interpreted in a certain way, giving form and substance to a religious creed. But why should that peculiar intellectual expression be called a "Faith"?

Yes, Faith will bear much looking into, that we may sort out its multiple manifestations and know them for what they are . . . or rather, know Man in his entertainment of them for what *he* is.

Before we launch into it, join me in the following prayer—

I N V O C A T I O N *By Mr. Pelley*

DIVINE POTENTATE OVER ALL KNOWLEDGE:



EAR US as we address earnest pleas to Thee, begging that our intellectual horizons be widened, that we may exercise fuller and freer vision and understanding of matters still veiled to us up the high cosmic vista, that we may see Man as He Shall Be as we behold ourselves in mirrors of the future, held before our faces for encouragement and incentive.

Particularly enlighten us in this matter of Faith, our Father, that we may know the true from the incorrect, that we have the profit of higher guidance in attaining to any powers now denied us by reason of limitation.

For we are children of serious mien, purposeful to know of matters that will encourage our maturity, sincere in our ambition to gain to a stature that forever carries us out of this primary classroom of earth so that we stand on high summits and see Cosmos in pattern.

Discourage the purveyors of false concepts from addressing us. May we find ourselves in contact with High Intellects, ennobling us. And may the certainties they impart to us forever keep lodgment in our spirits imperishably. In the Great Teacher's name and with His blessing we ask it . .

AMEN AND AMEN

Faith As a Sectarian Phenomenon

MY DEAR SOULCRAFTERS:



Often in origins of words we get cues to great truths that would otherwise escape us. This word Faith is a case in point. It has come down to us from the very early French word *feit* or *fei*. The French derived it from the earlier Latin, *fides*. Thus Faith and Fidelity spring from a common root. Only Faith signifies something special, *that which is believed*, or that which intellect decides of its varied erudition is a true basis for erecting concepts, chiefly concerning matters religious.

This sounds for the moment like a naive platitude. Yet it does bring us face to face with the circumstance that men of different spiritual progressions use different bases for the erection of religious notions. What Faith truly does, if we care to view it so, is disclose the height and scope to which we as individuals have proceeded mentally or spiritually in our own rights, grading ourselves by it in the light of our attainments.

Still, that isn't enough for our specialized understanding.

The whole subject goes deeper than mere selection of this or that sacred happening as history has reported it to us, and building an edifice of moral philosophy upon such, each and severally. Millions are content to dismiss Faith as mere fidelity to this or that sacred principle. On the other hand, Christ Himself spoke upon several occasions as though Faith were some

sort of motive-power or cache of creative force within itself. And proceeding upon the literality of such power or force, we behold generations of philosophers who have done remarkable works on the recipe, "Believe strongly enough that a thing is so, and it *becomes* so." So positive are some minds in such exercise that they seem to effect control by mind over Matter, exactly as is done quite commonly after the Third Plane of Etheric Reality.

The thing we are evidently seeing practiced in this last under the mistaken name of Faith is etheric projection of thought-forms, with odic force or *prana* pumped into their creation so assiduously that forms of substance appear to have been "created" . . . or we see the etheric or imperishable mind get unobstructed control over the vehicle's cellular life and command it, with psychosomatic therapy becoming common practice. "Faith Cures" we call such, and the personage who institutes or supervises them gains the complimentary name of Healer. Actually *he* doesn't do the healing literally. He directs the forces that do the healing.

On several occasions, Jesus said to the afflicted, "Arise and go hence; thy faith hath made thee whole." He never once said, "I have made thee whole." It was their faith that had done it. But done it how?

I know that I personally struggled over the nature and capabilities of this hypothetical power for months that mounted into years, at the beginnings of my own hyperdimensional instructings, until one night in the summer of 1932 when the first glint of real understanding reached me. A Galahad student had asked me point-blank why Prayer uttered in absolute faith seemed to achieve substantial results that Prayer uttered without faith did not produce at all? As I pondered it in private, having promised to deliver some sort of lecture upon it within the week, the vibratory phenomena began to manifest in my immediate vicinity which I knew spelled the presence of an invisible supernal intellect wishing to assist me. Summoning a stenographer to transcribe the statements of this Mentor as he uttered them, I discovered him dividing Faith into two kinds, Positive and Negative.

I had not suspected up to that time that Faith *could* be either Positive or Negative. At any rate, I succeeded in taking down the Revolutionary treatise that ensues. Perhaps, after all the erudition we've had allotted us in

the eleven books of Scripts we've enjoyed to the moment, it might not be at all inappropriate to learn how deeply they've affected our thinking in terms of fidelities, positively or negatively, to a central or dominating idea. Anyhow, this is what the Mentor gave me, and when you've read it I'm going to have much more to say in comment upon it—

THE REVELATION

DEARLY BELOVED BRETHREN IN MORTALITY:

AITH has been described as The Substance of Things Hoped For but not Seen. That is a wrong definition, making it appear that Faith is desire-wish fulfillment, which in a measure it is, but only up to a certain point. Faith is greater than desire-wish fulfillment. *It is something that comes out of the intellect and goes into the soul.* That is to say, it arises from purely mental causes and becomes a thing of spiritual reality. Faith is nothing otherwise.

It should only be desire-wish fulfillment up to the point of proposing to the soul ways and means for getting out of its lassitude and lethargy and into a species of action which delivers it from the material situation exerting a handicapping effect upon it.

Faith in the larger sense is made of two quandaries: a Positive quandary and a Negative quandary. It says: "I am in a given earthly situation from which I must extricate myself by fair means or by foul. I must bring myself to a full realization of my predicament and find a way to circumvent it. *I can do this by following a certain line of action meant to increase my sureness of myself and becoming the arbiter of my own destiny.*"

That is Positive faith of finest quality. It makes the individual aware of himself, aware of his duty to the Cosmos. He lives a given line of action, proving his identity to himself, proving his worthiness to exist and be recognized as a person, proving his efficacy of spiritual power to follow a given line of action and persist in it, demanding gratification of his spir-

itual, mental, and physical needs while engaged in that pursuit, letting nothing deter him, conducting himself persistently and consistently as lord of his own living. The end is arrived at in the life equation, and that equation is fulfilled.

It is the extemporized motivation that has kept him to his line of dutiful performance, that can be called true faith, the life-giving essence behind all action, compounded of factors as abstruse to the touch as a pattern of lights in the air yet as real as tomorrow morning's breakfast.

In other words, Faith is compounded of the "going on" in itself, not lagging back or complaining, but issuing plans to the spirit to perform, no matter what the obligation, situation, or connivance necessary to achieve that end. This is Positive faith of the finest quality, we say. It is the essence of *being* in a thing and letting it possess you, making all other life issues of minor importance to the essence of the action. It achieves because it *must*. It rebels at any thought of dissuasion and is angered by remonstrance or opposition.

NOW there is a form of Negative faith that is the opposite of the attribute of purposefulness. It is the sort of faith that shouts its way through life, calling to the stars the assertion: "I believe thus-and-so for reasons of my own. I have found something that fits my personal complexes, or explains them, or underlies them. I know what I know because someone has told me something that pleases me, or because there is an issue at stake in which I am interested. I will belie and defy all effort to change my thinking, calling up reasons and rationalizations and confirmations of my ideas, and generally making a nuisance of myself to relatives and friends getting them to witness that I have my own ideas on certain subjects and will not be dissuaded from them."

This sort of Faith is positive only until refuted by new concepts, notions, or suggestions that effect a still greater influence on the manufacturing ego. That is to say, it is negative in the positive form when it undertakes to prescribe for humanity, or any unit in human consciousness, reactions to life in whole or in part, in terms of either beatitudes or platitudes, with-

out stopping to realize that all men are not created alike, that some must have their moments of pleasure or despair, and that the general sum-up of life is self-aware experiencing—or experiencing for self-awareness no matter what the issue or what form adjuration takes.

Let us go into this for a moment.

Positive faith *does*. Negative faith *talks* about doing. Both have their purposes and seasons, but true Faith ever postulates that action of some sort is demanded else there would be no need of the expression of the attestation to certain principles.

People talk, for instance, about the *Christian faith*. They imagine they are Christians by reciting a set of rules and regulations for the conduct of their theology, called Over Here rather "an anthropology of character" . .

Now Christian "faith" and Christian doctrine are two different spigots from which may flow eternal truth in many guises.

Eternal faith in God is not a matter of attesting to the belief that God exists. Such attestments are silly and childish. God is ever-present and manifesting even within the one who gives the recital of the fact. A statement of this belief in something that is self-evident is not only silly and childish but manifestly absurd. It gives the attestor nothing but a bombastic sense of self-expression, abstractly considered.

True faith in God is doing God's work, day by day and hour by hour, manifesting a living conscience, recognizing earthly responsibilities and obligations, meeting them bravely, confident that a solution exists to every mortal problem.

Negative faith in God presupposes a state of *uncertainty* in the mind of the attestor. Maybe God does not exist, is not omnipotent, and cannot be called as a servant at one's pleasure.

Do you get this in no uncertain terms, especially you church people.

YOU are led to believe in one breath that God exists and must be propitiated, by affirmation of His existence. In the next you are told that common sense dictates a responsibility towards Him to play your part well in the earthly scene as compensation for His having placed you in it but at the same time you must consider yourself as inadequate to the circumstance,

unable to so play your part except as God assists you. What a debauchery of intellect!

The human will is no stronger or weaker than the prevailing circumstance, in its reaction to its terms of self-beneficence.

You cannot have will-power without having God in expression through your own instrumentality. You *can* have God displaying elsewhere external to you in the form of thought, but the true essence of living is essentially expressing the Godhood within you in its relationship to externalized objects.

All of which translates to the efficacy of prayer, as you have questioned. By this we mean that prayer, demanding or commanding strength for endurance from the eternal reservoir of Cause and Effect in Nature, is not always the inane beggary that some people would make it.

Prayer should be the indescribable offering of the self to lecherous circumstance on the understanding that it is possible to transmute its factors and phases into a triumphant re-ensemble making for right living and thinking by the application of concordant wishes and desires externally expressed. It begs strength in order to perform as an attribute external to the spirit at the time, not necessarily a supplication for divine aid to make clear an issue that was clear in the beginning else the prayer would never have been uttered.

Now transcendent circumstance in the external reservoir of truth parcels out to such a seeker generously that which he seeks when the purpose therein is pure. Faith may be belief that the prayer will be answered, but we like to conceive of it as the *cause* for the prayer being uttered at all.

"Faith maketh the heart pure" is an old adage, and true in that it purges the heart of false concepts, makes living a delightful manufacturing of excuses for the display of the divine will-power, or will to perform. It is not Faith otherwise, but an augury of event which may happen to anyone if conceived long and stoutly enough.

Faith presupposes that man is an animal, and is wrestling with his animal nature to conquer it ultimately, at the same time missing nothing of the opportunity to damage himself if needs be in order to make his concepts pure as to the ultimate line of purpose.

You have faith when you say: "I *will!*" It is the surest, highest, finest kind of faith. "I will to do thus-and-so because I believe it correct, a factor in the balanced equation of my life." You really have *no* faith when you say: "I believe thus-and-so because it is expedient, because I may be punished if I do not, because someone has said it is the proper thing to do, or because there is doubt in my mind where I stand on the point discussed." You are presupposing that all these factors exist to be encountered and are heavy with possibilities for concrete realization even in terms of perceptions which should have acknowledgment.

Faith is triumphant when it says: "I am God in Action, resolving myself into component parts for the doing of constructive acts toward my fellow-members throughout all celestial society."

It is the cry of the weakling when Faith demands obedience to a set of rules and regulations, however divinely ordained, manufactured, recorded or coded.

Take your Faith with you as a militant thing, living it hour by hour in your daily acts and deeds, making two blades of grass grow where one grew before and resolutely setting yourself against starting anything which you know you cannot finish.

NOW you have asked us an altogether meritorious question in respect to the prayer that is so effective when the faith is strong, as over against the prayer that is not effective when the faith is mechanical or purely arbitrary—in other words, taken for granted.

There is something at work that millions have yet to learn and profit by. We have reference to the immense numbers of sentient souls on the Higher or Etheric Side of Life who are only too willing and eager to help earth-folk in worldly exigencies if it lies within their power, whether they have been closely related or acquainted in earth-life or not. More often, however, the people who do come to aid *have* been closely related or associated during their recent earth-lives; the point is not important.

What is important is the fact that, all Spiritualistic sentiment aside, such persons in the upper octaves of consciousness derive a direct spiritual credit

from supplying such assistance, that is equal to what a money deposit in the bank would be, here on your earth-level.

What worldly humanity fails to understand is that such persons do exist, and are alive and available in large numbers. But they do not, largely because they cannot, discern what it is that a given earth-soul enshrouded in a physical body wishes to have executed in its behalf until the thing is described in a positive and graphic manner, so they can understand what is wanted of them.

We tell you in utmost seriousness which the subject merits that Positive Prayer, or prayer offered up with a strong spiritual backing and confidence that it is going to be heard and respected, performs this office. It projects the human need in terms unmistakable and detailed, likewise with a force of delivery that it is hard to ignore or fail to grasp.

You earthly people going about your affairs, reaching an impasse where you confront conditions beyond your strength or wisdom to cope with, think you "take it to the Lord in prayer." You kneel in all earnestness—which you too often call Faith mistakenly—and pour out description of an accurate need. The fact that you believe unreservedly in God answering prayer, gives form and force to your appeal. Your higher friends and loved ones thus have your situation carried to their attention without the chance of confusion. *They* are the ones who see farther than you do, or have access to facts which you do not, and act upon them to earn spiritual credits in their own rights. You suddenly discover yourselves profiting. The relief you hunger for so earnestly, comes through in Circumstance. You forthwith proclaim it to all and sundry that you knelt and prayed in positive confidence that prayers are heard and response returned, and lo, it happened.

Truly you were benefitting from the existence and guardianship of phalanxes of dear ones, who are quite content to have God get the credit. You say, "God answered my prayer," but actually it was persons on the loftier octaves who did it, or opportunely conditions to deliver relief to you. What strong, earnest, and faith-backed prayer accomplished was, first to make you satisfactorily articulate as to what you wanted, and the fact that it was something you felt could be brought to the attention of Divine Provi-

dence, made it of such a nature that you were undoubtedly deserving of the assistance. In other words, it was something beyond mere desire-wishing or selfish caprice.

The very earnestness of your prayer, rooted deeply in Faith that you were not executing some whimsical or introvert gesture, rang the bells loudly on life's Higher Side, and your loved ones went to work for you. In all of which you should bear in mind as well that your sincerity and faith supplied them with a literal spiritual force that helped them operate successfully in your regard.

ALWAYS remember that prayer uttered in an unfaltering faith, and gratitude, is prayer that is cleanly-cut, positive, and unmistakable as to details of the need or assistance required by you. It is not so much that prayer with an abiding belief behind it does the actual work of drawing the outcome into earthly reality, as it is that definite individuals are touched by your devotional attitude and want to help if for nothing more than the spiritual credits that will accrue to themselves.

Does this seem to discount the role of God in divinely responding to that which you implore? God is not a personage; God—or at least Holy Spirit—is "all the persons who have ever lived or ever will live, coagulated into a gesture that execute the God-purpose." That given quotas of these go to work for you, to bring you the relief for which you pray, means only that they do the God-Work. If you profit from the God-Work, can you criticize who or what performs it?

So make this clear to your lady-pupil who was so puzzled about prayer uttered in purposeful belief bringing the substantial results she had sought. Make it clear in the years ahead as you have opportunity so that all pupils of Life are enlightened in what results.

Pray in a pure faith and you describe your needs in a pure and forceful manner. Needs described in a pure and forceful manner bring people to your side—invisible though they may be—who know precisely what is desired and are therefore in a position to respond as precisely. Not until you ascend into the celestial realms yourself can you know the joyous satisfaction which it is to such, to perform angelic work of such order.

So we have answered your question, we think. Of course there are forever those types of individuals, wholly deserving by the very nature of the spiritual work they are performing in the world, who are capable of communicating directly with invisible helpers and colleagues. They do not require to prostrate themselves physically and pray. They can convey the same needs by strong mental broadcasts to their guides and mentors. But for the average person who is not aware that such angelic mentors exist and have suzerainty over such situations, the strong and earnest prayer, supported by an unfaltering faith that the true prayer is answered, does the business as adequately.

The whole universe, if the orthodox could only grasp it, is built up, layer on layer of octaves, of people who are higher aiding and servicing those who are lower. Happily the time will one day come when such service is credited publicly and intelligently, instead of blindly and under a certain religious subterfuge.

So perhaps with this bit of counsel to guide you, you can grasp the difference between the "faith that moves mountains" and desire-wish fulfillments. Few mentors are going to rush about and really *work* for the soul that is mechanical and desultory in his requests on God. But when the person of valiant faith approaches the higher octaves of life with implorings for fortunes which they cannot of their exhausted strength command, the Message reaches the cohorts whose assignments are to help for the sheer sake of helping, and the testimony goes about that prayer does have an efficacy. Cherish this glimpse into the orders of altruism for sheer altruism's sake in the next higher realms, and put it to a test knowingly when next occasion arises. The Higher worlds can and will always help the Lower worlds when they understand unmistakably what is wanted or needed.

Ten to one, a hundred years from now you will be doing the same sort of Love-Work on a loftier level, and know the efficacy of the thing of which we speak . .

THE COMMENTARY

DEAR FELLOW STUDENTS:

 IT WAS in August of 1932 that I got most of the above, I say, although I have been continuously aware of a Mentor at my left shoulder adding additional lines for emphasis as I have copied this Revelation for this Script. Retrospecting a bit more, I can assure you that no greater thrill can manifest in life than hearing such converse clairaudiently, then upon next personal attendance at a materializing seance, beholding such mentor take physical form, speak with a voice heard by a dozen to a score of others present, and voluntarily corroborate what had been invisibly imparted. Starting with Joseph Conrad in New York in 1929 and ending with Mary Baker Eddy in Indiana in 1954, all the years intervening have been repetitions of such experiences until all tally of them is lost.

Not that they have been peculiar to me by any means. I have merely been present when such confirmations manifested. Time and time again have I seen and heard some soul-spirit declare to an attending man or woman, "I heard your earnest prayer the other evening, dearest, and it brought me close to you. When the relief you wanted came next day, I want you to know it was Father and Brother Edward and your cousin Harry, who got their heads together and maneuvered so that the help arrived on schedule." When you hear that sort of thing spoken, unsolicited and unexpected, you acquire a vast respect for mentors who tell you such things as I've republished in the pages foregoing.

So Faith—the subject with which we started out—may indeed have power to move mountains, or repair the shattered purse or body. But if we have loving friends responding with their higher and freer powers, providing they are made to grasp unmistakably what we want and how we want it, the Faith is no less efficacious and by no means should be discounted because God doesn't turn aside from running 400 million universes to nod acquiescence in the miraculous curing of Johnny's measles, but leaves it to our own col-

leagues to act in His stead. After all, He *did* originate the system by which communication is thus effected.

Prayer *as* prayer generally falls in a somewhat different category than Faith. It also falls in a somewhat different category than perpetually asking for celestial favors. Prayers considered of itself partakes of a liaison with transcendent Holy Spirit, as the following transcripts convey, received at about the same time back in New York that I was concerned about the item of Faith. Listen to what the Mentors told me about "Prayer as prayer":

"**R**IGOROUS indeed, are the Master Planes of Spirit. Consciousness of them is not an attainment so much as an ennoblement, caused by forces that come to you with prayer.

"Prayer is not what men think it is. It is not beseechment so much as voluntarily maintained states of consciousness-projection. It makes you to see with vividity the Things of Spirit as they are.

"If Conscious Prayer is anything, it is this: Consolation of purest essence. It 'makes you to know your Redeemer', not theologically but morally—or rather, ethically. You get comfort from prayer because it ennobles you. You come to prayer in a prayerful spirit, where you find that it bequeathes you in a little world of your own where vital forces make your their property. You say to yourself, 'I will pray. It is good for me to have the thing I desire of Divine Largess, therefore I will ask for it.' You keep yourself open of heart to receive it. Eventually you get it, if the prayer be correct. But what factually is happening?

"You think you pray when you say, 'Lord, come unto me!' But the Lord Himself does not shift His Being into your proximity. You *go to the Godhead in spirit instead*—that Spirit within you that is your own divinity, naught else. In the innermost recesses of your being it is hidden. You bring it out consciously. It serves you beautifully and you say you are calmed. What you truly mean is, You are ennobled because you give it play. "And the system is the same as for any materialization: Let go and permit the Godhead to serve you by ennobling you to meet conditions devoid of Fear.

"Happy is the man who can make himself known to himself in such respect.

"THE THINGS you want to know are *within* you, never outside. You know all there is to know, forever and amen. *True prayer awakens the moribund mortal to a sense-perception of his own celestiality.*

"The average avowed worshiper gives of himself too generously to circumstances and not enough to the quiet of his own heart. If he could only reverse the process, he would become a wonder-worker—although the Power of Prayer might get the credit. People have come and gone in event without affecting him seriously, but the things of Spirit, quiet under the stimulus of reverie, keep their eternal tryst within the walls of his being.

"Harken to this well: You cannot make true cosmic progress until you employ the mightiest force of all, Concentration in Inner Silence. We have heard many of you state, in discussing spiritual development, that you aspire to make progress faster. *Be quiet and do it!* Be quiet unto infinity and all will come out as you desire it to come out. Tell yourselves these words: Our Lord never learnt anything among men; He got it all in silence, out in the far waste places! You can get the same silence in a church, or in your office, or any parking-place of spirit, granting it be merely the privacy of your own bedside, if you will but heed the Still Small Voice that says—

"'I am He who is Eternal, a fragment of the Infinite, cast off but not cut off from all that *is* Eternal!'

"Ropes are strong only as they imply a strength of many fibres. Quiet is quiet only as it implies the strength of many silences. When you are apt to go crosswise with Love, take a sojourn within yourself and see what permits you to go out of tune with Love. Return to your starting-place, making a new promise to yourself to be as obdurate as you may, but never to lose sight of eternal beneficence!"

If we go thus to the Christ Within Ourselves and come back with increase, what indeed shall the scoffer accomplish but a denial of similar increment in his own life and spirit?

Prayer isn't broadcasting a sales talk to Divine Providence fifty billion light-years distant. It is opening our own centers of divinity, in the deepest and profoundest recesses of ourselves, and discovering our oneness with the most venerable and mightiest of Scripts in the remotest galaxy.

Actually, what we are doing by "offering thanks to Almighty God" for blessings we consider as reaching us from year to year, is to lift ourselves mentally and temperamentally into the atmosphere of Divine largess generally, and thus qualify ourselves as being the right parties to whom the largess is going.

Almost, we might say, that prayers of true thanksgiving, voluntarily and sincerely uttered, are identifications of ourselves as being those for whom it has been, and is, intended. The gross, the callous, the indifferent, may enjoy what seems to be a certain share of the providence of Nature but they are by no means putting themselves in the categories of those to whom Divine benefits and blessings flow by reason of proper spiritual attainments. Men have found from time immemorial that persons who appreciatively and contritely receive and utilize out-of-the-ordinary values coming to them, automatically place themselves in positions where more of the same materializes. Actually they are attuning themselves to a vibration of bountiful reception, and as vibration must respond to vibration—on the tuning-fork principle—their increments are most mystically compounded. Would we consider it at all mawkish if a potentate addressed a crowd: "The Congress has allotted a certain sum of bonus money to every man who served honorably in the last World War, and the cash is inside. All those of you who so served, may pass in one at a time and receive your payment." Those men, by reason of patriotic self-sacrifice, had "qualified".

Well, a prayerful attitude is a form of similar qualification—for life-wars well served.

This is why men have prayed up the ages.

They have discovered it by experience.

Was not our Lord aware of it, in that he was reported to have "prayed incessantly?" Surely we cannot conclude that He did it to strengthen his "faith." He prayed to project Himself into that positive channel where thoughts became words and words became acts.

The very essence and core of the whole Christian liturgy has it that we approach the fount of Divine Largess with our tongues articulate and our desires for the at-one-ment with Supreme Being permitting of no ambiguities. Prayer uttered with Faith of the positive urge behind it, achieves

such purpose. What matter it who aids and assists in the fulfillment of such articulate and nonambiguous beseechment? We are putting ourselves in the Christ pattern when we pursue such techniques.

SO MUCH for extraneous Mentor elucidations.

Summing up the whole lesson, true Faith would seem to be tacitly living in positive and aggressive manner the principles enshrouded in, say, Chapter 48 of the *Golden Scripts*, thereby attesting by our conduct that we have caught the true spirit of the program and made it the ruling bedæker of our lives. Thereafter, if special predicaments and dilemmas arise in which we seek guidance or strength beyond our human resources, and by withdrawing apart in the quiet we focus clearly and positively on what we seek to have profit us, then can we expect the broadcast to reach any and all who might be disposed to assist, and the help be forthcoming. And by, the way, that 48th Chapter is one which we should read more repeatedly than we do, to get the adjurations of our Elder Brother as to how He wishes us best to conduct ourselves in patterning our lives on His own. I include it as part of this last Script of Volume Eleven, not so much because it might illuminate the subject-matter of the hour but to outline for us what the exact points are that become Faith when expressed in practice . .

The Divine Teacher Speaks

M

Y BELOVED, I adjure you; think
on these things.

A goodly recompense hath come
to you: I have told you of the
vision, I have lifted you up.

When men shall revile you and persecute you,
have a thought to their error, give them your
grace, make them a promise, show them no
defilement.

Behold it is the last days that ye do travel well:
have the prophets not sung it?

These are my commitments: that ye keep the
faith, that ye pause not in well-doing, that ye lift
up the fair countenance, that ye give the world a blessing.

The lion and the lamb hath a common benediction: the lamb runneth now,
the lion pursueth, they are ever at enmity, the lion devoureth the lamb,
there are none to restrain him.

Is it not meet that such things shouldst be if behold the children of tomo-
row have a memory in their hearts of that which was unrighteous, of that
which defiled them, of that which did them errors, of that which caused
confusions?

The world now pursueth the weak and forsaken, it devoureth their sub-
stance, it beholdeth its triumph, it saith to itself, It is good and profitable
unto men that they shouldst know their scourgings.

I say it is beastly, I say it is defilement.

I say it is more . . . I say that the beast in man shall be stilled, his ungod-
liness shall perish, it shall have its grave in a watery place, the earth shalt
know purgings, the floors of the world shall behold a clean sweeping.

And yet I wouldest not tell you of calamities, beloved: behold they reckon
well who do say, Such to their portion as do merit the sweeping, such to
the destruction as give it unto others.

I sing you a song redundant with splendors:



I say ye shall prophesy, ye shall give alms to the needy, ye shall do goodly works, men shall engrave you in the tablets of those works, they shall make you an offering, they shall fetch you a garland.

This shall be your portioning, that ye shall go out and come in fearing no man, that ye shall make your bed in victories, that the wise man shall know you, that his daughters shall comfort you, that a fair trade shall profit you, that ye shall have a winning not marked by tumults.

Behold I have preserved you, I have caught you in a silence, I have so-journed amongst you, I have sent unto you mine increase;

I am he whom ye serve, none stand beside me in your hearts, I am mine own perceptor, I cast mine own auguries,

Think well on these things.

The Goodly Company is a still small band, it giveth not a bickering unto the Host, it maketh no eschewments in quantities of labors, it giveth a fair pulse-beat, it raiseth up the fallen, it riseth up and liveth beauteously, its heritage is increase always unto surfeit.

Ye are my band, I have raised you for a purpose;

But that purpose sheweth not till the Word hath fulfillment.

I have sojourned amongst you many days, I tell you, when ye knew not my presence; ye have said, Behold a beggar passeth; ye have said, There is one who knocketh, let us have none of him and he presently departeth; And yet I have come in to you, I have walked in your presence; I have not asked mine alms of you, I have not forced your doorstones.

Behold I walk amongst you many times again, verily times and again, and ye do say, Whereof cometh the loveliness to surfeit? whereof is this fragrance? are we not visited by those who speak logic? do we not manifest with grace on your ensigns?

Beloved, beloved, have a care to your manners.

Raise up the righteous arm, give the stalwart soul reckonings, debase not yourselves before the conqueror and his judgments, be sweet, be purposeful, let not your luxuries be of spirit.

When the judgments are rendered for and against you, say not, It is pleasure or tumult that openeth her mantle: say, It is victory calling up her cohorts.

Times and seasons, and seasons again, thus have I come and dwelt among you;

I tell you that I come as a fair wind upon a pleasant afternoon, I come as the bramble that holdeth the thrush, I come as the sweet spice that scenteth the small place, I come as the true lodestone that draweth the nations, that rendereth them a bivouac,

And yet I come as more,

I come as the scribe who hath upon his tablets the names of the forsaken, the judgments for those who embraced a small error and took it to be great, those who were famished and knew not their eatings: my tablets have the password that these shall be embraced in the clasp of old fellowship, For lo we are known to one another, the forsaken and I,

I do make my eternal bed in a lowly place that the sabbings of the men of little errors should meet their just assuagements,

I do sup with the lowly that their bannock shouldst nourish me,

I give a large quart and drink a small pint, that they who do quaff the rich juice of Knowledge should know a true sacrament, that the Lord of Glory rideth in an exceeding small chariot, that He giveth not a belching of that which is His humor.

Nay, nay, my beloved, He giveth the fond jostling, He layeth His hand on the arm of His opponent and saith, Let peace be between us, behold there is no quarrel that was not of thine ignorance, see, we adjust it, we sit down in a fellowship.

These things do, beloved. The hour draweth late, there are ridings unto equities that give the night enrichments,

Tarry ye in the place of the world until I do greet you with the mantle of my ministerings.

Speech hath divided us, behold speech hath welded us: make a fair porridge of all your discernments, eat of them to banquetings; I say it shall be well with you.

Presently I join you, that the feasting be complete.

PEACE

The New Creed



ERROR moves in cycles; Truth moves in spirals. Ignorance lags in stalemates; Wisdom rolls in billows. Every few hundred years the religions of the world become formalized. When the heartbeat of Spirit is at its lowest rate, then comes

Truth anew, flashed unto humankind as a beacon in vast darkness ✤ Always it is the same Doctrine, though it wear a score of guises: Man lives many lives on earth and thereby perfects himself to know the Heavens of Higher Octaves. Spirit is eternal, existing both ways from the present. Consciousness grows to self-knowledge through function. Pain is ennobling; suffering is valorous. High above humanity hover Great Avatars; they shepherd the nations from suicidal excess even as they keep the babe from the cliff-edge ✤ Potentates of Valor arise and combat the allegation that such excellencies are heresies. Humanity slays them, but in slaying them it profits them. Martyrs are troglodytes, learning to be Saviors ✤ Who shall say where and when the Doctrine shall appear afresh? The Voice may speak from a Burning Bush on a Midian hillside or from the mysteries of Clairaudience in the attic of a city ✤ God is not anywhere. God is Everywhere! As for the Kingdom of Heaven, it is not to be found outside your own graciousness ✤ Thus the Liberation Doctrine—scroll unto freedom! Old worlds disintegrate, old fetishes wobble; out of the womb of Time and Change is born the fresh majesty of Wisdom Ennobled ✤ God be merciful unto the least of us, for we are the Bigoted, enraged at proffered splendors ✤

Valor

The Soulcraft Magazine



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